

A
PRESERVATIVE

(6)

AGAINST

SLAVERY:

OR, A

CAVEAT

TO THE

Frecholders, Citizens, and Burghers of
the Kingdom of *England*, upon the
Ensuing Election of a *New Parliament*.

*—Haud imprudenter speculatus, neminem celerius
opprimi, quam qui nihil timores; & frequentissimum
initium esse calamitatis securitatem. V. Pat.*

L O N D O N :

Printed for T. PAYNE, at the Crown
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(Price Four Pence.)



PRESERVATIVE

AGAINST

SLAVERY:

OF A

CAVEAT

TO ALL

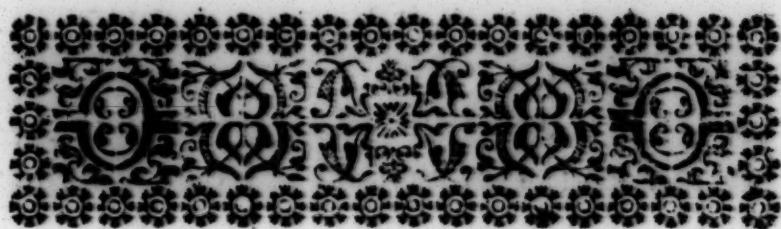
Frederick Douglass and his associates
the abolition of slavery and the
English Nation's slave trade.

—That Frederick Douglass, his associates
and the English Nation's slave trade
are the cause of the slave trade.

L O N D O N

Printed by J. P. Taylor, 10, St. Paul's Churchyard, London.

(The Slave Trade)



A

PRESERVATIVE

AGAINST

SLAVERY, &c.



THE Glorious Birth-right,
and the peculiar Privilege
of *Englishmen*, is their
Freedom and Liberty. Li-
berty is a Possession to
which we have an unalienable Right,
a Right originally given us by Na-
ture, and since ratified and confirm-
ed to us from time Immemorial, and
through numberless Generations. To
part with this Birth-right, would be the
most stupid Treachery to our selves, and
the

the vilest Ingratitude to our worthy Forefathers ; to whom we are less indebted even for Life it self, than we are for this invaluable Pledge of their Affection and Tendernefs. From whence result all our Advantages, both Rational and Private. The two great fundamental Blessings of our Kingdom hewn out of this same Rock, are our National Church, and our National Laws. The former secures to us the free Exercise of our religious Worship, the latter guards and defends our Persons, Estates, and Properties. The one is the best Provision in the World for all our spiritual Wants and Necessities, and the other for all that concerns our temporal Interest and worldly Happiness. Every Thing that is valuable and dear to Man in this Life, is founded upon a free Government, a legal and equal Administration of Justice. And all the numerous Privileges that result from the Gospel of Christ ; all that eternal Weight of Glory, that inconceivable Bliss, that awaits the sincere Christian at the end of his Pilgrimage, are most happily taught, most rationally explained, and most securely derived to us by the Doctrine,
Disci-

Discipline, lawful Authority, and regular OEconomy of that our excellent Establishment'd Church. Now these two noble Monuments of the Divine Favour to this Nation, these glorious Foundations of our Natural, Civil, and religious Felicity can only be preserved and maintained by free Parliaments. All our Blessings of every kind and sort entirely depend upon this ancient Privilege of electing and choosing our own Representatives in Parliament, and of making herein a wise and prudent Choice. This is the very Foundation and Cornerstone of the whole Structure of *English* Happiness; take this away, and the whole Fabrick will fall of Course, and consequently the People of *England* sink into a State of Slavery and Misery. How highly therefore does it concern all you, that are Freeholders, Citizens, or Burghers of this Kingdom, seriously to consider and weigh the Consequence of that important Affair you are going about! You cannot possibly enter upon so great a Work with too much Caution and Circumspection; 'tis a Work, on which hangs the well-being of all the Families of *England*; it carries in it the Liberties,

erties; Properties, Lives, and Estates of the whole Kingdom. You may be said at this critical Juncture, to have (what once a *Roman* Tyrant most inhumanly wish'd for) the Necks of all your Countrymen, as it were, join'd in one, and in your Power to cut off at one fatal Blow.

But as we are sure you have no such barbarous Intentions, so we hope you won't be drawn into such an execrable Parricide, for want of Knowledge or Consideration. Several worthy Pens have already been employed, to shew you the Dangers you have passed through, and to point out to you the Rocks you are most likely to split upon. I shall therefore only offer to you some few Considerations, that may help to conduct you through this great and important Affair.

Remember in the first place, that the more frequent your Elections are, the more safe and secure are your Privileges and Birth-rights; that the longer the Duration of a Parliament is, the more is the Foundation of your Happiness shaken and endangered. The good old way in this Kingdom (when there was
much

much less Ambition and Corruption than now) was to have a new Parliament every Year. And the continuing of Parliaments beyond their usual Length, was one of the first Blows given to this Constitution, and the first Cause of involving the Nation in grievous Difficulties and Miseries. From Annual, our Parliaments were made Triennial; and from Triennial, are now become Septennial: By such long Strides as these, 'tis possible our Parliaments (at least our Elections of them) may quickly come to their Journey's End. Consider, that the *Commons in Parliament* are only your Deputies and Representatives, derive their Authority from you, and have no Power but what you intrust them with. They are accountable to you for the Exercise of that Power which you commit to them; which is only to watch for your Safety, and to guard and defend your Properties and Liberties. Every Step they take beyond this, is a Breach of their Trust; even an attempt to continue themselves longer than you, who are their Principals, intend, is a Violation of that sacred Confidence you repose in them, and a Degree

gree of Usurpation : The least Beginnings of which you should guard against with all imaginable Care and Vigilance, for when once it is begun, no Man can tell where or when it will end. Consider, that though the *House of Commons* be that part of the Legislative Power chosen by you, and peculiarly designed in the framing of our Constitution, for the Preservation of the People's Rights from all Incroachments of any superior Powers ; yet it is as true, that no part of the Legislative Powers since the Reformation, has ever oppressed you so much as that House. So true is it in a National, as well as a Domestick and private Sense, that a Man's greatest Enemies, are often those of his own House. (*O England !* It has often fared with thee, as with Children and Orphans ; thou hast been more grievously injured and oppressed by thy Guardians, than thou wouldst have been even by a Stranger or Father-in-Law. This I mention only to make you the more careful and cautious in your choice. Since you find they are so capable both of serving and diserving you, of protecting or betraying, of preserving or undoing, it greatly

ly concerns every individual Elector in the Kingdom, to consider well what manner of Persons they are for whom he Votes.

Nothing indeed is more difficult than to penetrate and know the Heart of Man. It is not an easy Matter to gain a certain Knowledge of other Men's Principles, Views, and Designs ; because the first Springs and Motives of their Actions lie concealed, and out of sight. *Yet the Tree may be known by its Fruit.* Do but examine well their past Behaviour and Conduct, observe what sort of Fruit they have been used to bring forth, and you may pretty well assure your selves what they'll produce for the future. For whatever spurious Blossoms they may hang out, however they may deck themselves with borrow'd Leaves, yet you'll never gather Grapes from Thorns, nor Figs from Thistles.

Both the *French* and *Dutch*, our Right-hand and Left-hand Enemies have often deceived us, often gained their pernicious Ends, by a false displaying of *English* Colours : In the same manner our Domestick Enemies, both of the *French* and *Dutch* Faction, have deceived and imposed

imposed upon us. Therefore it lies upon you to view them narrowly, and examine them strictly. Pull off their Masks, and see their true Faces. Consider their Country, Birth, Education, and Genealogy. See if they have sprung from the right Stem, if they are true Branches of the *English Oak* ; and if you find they are only Bastard-slips, or transplanted Branches, then be assured they can't have the true Heart of *British Oak* in them, consequently are not genuine *English* Bottoms, such as our Laws and Constitution require. You may depend upon it, it can never be safe for you to embarque and entrust your Estates and Fortunes upon foreign Bottoms.

Consider, whether the Candidates are such as have already been your Representatives ; if they have, 'tis very easy for you to judge of their Merit or Demerit. You may, with very little Trouble know, how every one has voted in the House ; whether they have given their Voice and Assistance to such Laws, as are agreeable to your Inclinations and Interests : Or, whether they have been forward to dance after a ministerial Pipe, and consenting to hang your Estates
siderations

and Properties upon precarious Companies, and uncertain Projects.

These Considerations alone will be sufficient to inform you, whether they are worthy to represent a brave and free People, worthy to be trusted with the Guardianship of all your civil and religious Rights, the Happiness of your selves, your Country, your Children and Posterity; for in Truth nothing less than all this is committed to the Truth and Integrity of the Persons you make your Representatives.

And it is possible that one of these may have it in his Power to save or ruin the Kingdom. Let none of you therefore so far deceive himself as to think it no great matter what one or two Members are, or to imagine that this one, or that other can't do much good or harm, in so great an Assembly. Such a Supposition as this is a dangerous Error. For the Votes of an House may happen to be so equal, that one single Person may turn the balance, even when Liberty may be in one Scale, and Slavery in the other.

The next thing I would recommend to your consideration is, whether the

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Candidates are Gentlemen of real competent Estates, such as are under no Necessity of depending on the Court for Places, Pensions, or Preferments, and farther, whether they are likewise Men of OEconomy and Prudence, in the Management of their own Estates.

For it is not to be imagin'd that they who foolishly squander away their own Fortunes, will be more provident of yours. They who stick not to incumber their own Affairs, and to defraud their own Children, will hardly make any Conscience of preserving what belongs to You and Yours. They will the rather be tempted to retrieve their own Estates, by sacrificing Yours, and out of your Fortunes, and those of the Publick, to repair and enlarge their own.

And if they are Creatures of a Court, and dependants on a Ministry, what is it they will not do to gain their Ends, and satisfy their Ambition? They must implicitly and blindly follow their Patrons and Leaders, though it be through all the Filth of Bribery, Corruption, and Treachery; or whatever it be, that leads
to

to their avaricious and ambitious Purposes. For Ambition and Avarice are the two fatal Sources of all the National Misery and Calamities in the World. From those foul Springs, have proceeded all the Villanies, Cruelties, Woes, and Desolations, that either our Ancestors, or we have ever experienced.

It was to that bewitching, unlawful Lust of Power, that our Nation owed the total Subversion and Overthrow of Church and State, under the black Usurpation of that Arch-Traytor and Tyrant *Oliver Cromwell*. That was a Scene of Iniquity monstrous and astonishing. Yet that was chiefly hatched by the rotten Members of the *House of Commons*; a vile pack of profligate Representatives of an abused People.

O Countrymen ! Let the abominable Practices of those dissolute Times never be forgotten. Carry them always in your Memories; brand them with a perpetual Mark of your Indignation and Abhorrence. Remember the Tricks and Stratagems, the Steps and Gradations by which that unparallel'd Villany rose to so prodigious an Height. Remember the Men, their Principles, their Parties,

their Professions, and their Cry. We have still in this Nation a woful Brood of the same *Serpents*; *Adders* full of the same deadly Poison and Malignity.

Yet these Men who design to seduce, sell, and betray you, will practice the most Art and Dissimulation to court and please you; whilst he, that honestly designs to serve you and his Country, is above the mean Artifices and Frauds, which your Enemies make use of. He does not understand why he must flatter and hire you to do your selves a Kindness, and bribe you into your own Preservation.

Affure your selves, they who buy your Votes, will sell their own. If they purchase their Places in the House, they'll make those Places reimburse them with extravagant Interest, though it be at your Peril and Destruction. Every Guinea you take on such an Account, you should look upon as borrow'd at five Hundred *per Cent.* Interest, and You, your Wives, and Children mortgaged for the Payment; and that, perhaps, beyond the Power of Redemption.

Yet

Yet these Persons who thus Sacrifice you to their own Lusts, will make the largest Professions of Kindness and Goodwill. They trick you in the same manner, as your Mountebanks do upon your Stages. They'll protest with a great deal of Cant and Gravity, that their only Design is to do the Country Service, when in Truth their Design is to pick your Pockets, and chouse you of your Money.

But if you'll make use of your Reason, you'll easily distinguish those Quacks from the true Physicians. You'll know them by their obsequious Carriage, their counterfeit Courtesy, and unmanly cringing and fawning. They're meer Spaniels at an Election, but afterwards churlish Curs and ravenous Wolves.

They'll embrace you with seeming Fondness and Familiarity, salute your Wives with an Air of Civility and Respect, enquire after your pretty Children, and promise them all Places and Preferments. And after all this vile Flattery, they'll sell both you and your Children to get a place for themselves.

Consider

Consider the miserable Slavery to have your Estates, Lives, and Properties, subject to the Arbitrary Will and Pleasure of one Man, or a Sett of Men, which is altogether as dangerous and tyrannical.

In *England* we have two noble Bodies of Law, to secure our Lives and Properties; the common Law, and the Statute or Parliamentary Law. The common Law is in its Nature and Usage more fixt and certain; and the Statute or Parliamentary Law mutable and alterable at Pleasure. Now it is worth your considering, that the Parliamentary Law is of such Pre-eminence and Dignity, as to controul the other, and to over-rule all our Judicature, both in the Courts of Law and Equity. This Consideration will serve to teach you the vast Importance, and absolute Necessity of choosing honest, uncorrupt Parliaments, if you expect to continue a free People, and to preserve the Benefit of our excellent Establishment.

For the noble Fabrick of our glorious Constitution, which our Forefathers have built for us with vast Toil and Expence, and cemented with their best Blood,

Blood, we their degenerate and ungrateful Progeny might at once demolish, if we should choose a dishonest and corrupt Parliament. For it is in the Power of a wicked Parliament to lay waste this excellent Structure, the work of Ages, and to crush us and our Posterity in the miserable Ruins. Nay, 'tis possible for a profligate Parliament to make our Condition more wretched, than it wou'd be even under an Absolute and Arbitrary Monarch. For a single Person might probably have some remorse of Conscience, or some natural Compassion for his Subjects, or even for fear to himself might exert his Tyranny with some Caution and Moderation.

But if Tyranny should once gain the Countenance and Consent of Parliament, if it should once be strengthen'd by the Sanction of a Law, our Case would then be desperate, and our Ruin, without a Miracle, beyond Resource or Remedy. Should once Iniquity be Established by Law, we should be in the most deplorable Circumstances that Providence on this side Hell could bring us to.

Let

Let me conjure you, therefore, by all that's dear to you, to be honest, not only for Conscience sake, but for your Interest's sake, for the present worldly Interest of your Selves, Families, Friends, and Countrymen. Be not cajol'd out of your Senses, nor wheedled out of your Understandings. Don't sell your Selves, your Families and Liberties, not to mention your Souls and Consciences, for a little Ready Money.

Is Honesty a Thing you Reverence and Esteem in them you deal and converse with? then shew your selves Examples of it by scorning Bribes and Corruption. Can you expect your Representatives to be just, when you have joined with them in a most unjust and villainous Bargain? Do you consent to sell and betray your selves, and think that they should afterwards Scruple to do the same? This is inconsistent with Reason and common Sense. Do you desire your Liberties and Properties to continue free? Then let your Votes and Elections be so; free from all Compulsion, Byass, and Corruption, and given according to your Judgment and Consciences. Don't be feasted out of
your

your Honesty, and treated at the Expence of Body and Soul.

You shou'd consider every Barrel of Ale offer'd you on this Occasion, as a Barrel of Gun-powder. The design is certainly more fatal, more extensively pernicious than that horrid one was of the Powder-plot. And yet you have all a just Abhorrence of that; why have ye not the same of the other? The Loss of a thousand Nobles and Gentlemen would not be so great, and so irretrievable to this Nation, as the Loss of our Constitution and Liberties would be.

Consider the famous *Roman* Empire, though it was invincible to all the World, yet it was destroyed, miserably destroyed by its own People, by Bribery, Corruption, and Treachery. Remember this, and shew your selves *Englishmen*. Despise all base Overtures, scorn their poisonous Liquors, and contemn all vile Actions and Agents. Shun those Impostors, as you would the *Plague* or a *Pestilence*, for indeed they are greater Evils. Remember it was the wise Choice of Holy *David* to be punished by a Divine Vengeance, rather than to fall into the Hands of Men.

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The best rule you can possibly follow in this momentous Affair, is well to consider the morals and religious Principles of your several Candidates. For I can tell you a sad and melancholy Truth, which perhaps you have scarce heard of or imagine, (*viz.*) that many, very many of those Gentlemen, who court your Favour, are no otherwise Christians than in Name and Profession. Nay, some of them not that neither; but open Apostates, avowed Patrons and Abettors of Deism and Anti-christian Doctrines.

Some of them will talk indeed of the *Protestant Religion*, but they mean nothing by that but a Licence of protesting against and renouncing all Religion whatsoever. They'll talk of Liberty of Conscience, and mean nothing less than the setting aside all Conscience in religious Matters. If they are seen at Church, 'tis at an Election in the Country, or when they qualify themselves for a place. They'll talk much against *Persecution*, and yet are themselves of all Men living the most tyrannical Abusers of the Power they're possess'd of. Their boasted Moderation, if not a direct Infidelity, is at least a wavering unsettled

settled Faith, a Lukewarmness in whatever concerns the Glory of God, and an Indifference towards all Evangelical Truths.

A good Christian indeed will be moderate in judging, condemning, or punishing any Person or Sect; will be moderate towards his Tenants and Servants, moderate in his Expences, in his Passions, and his Pleasures. But to be moderate only in our Faith and Virtue, moderate in our Belief of sacred Truths, moderate in our Love of Uprightness, Justice, and Honesty, and moderate in our Aversion to Vice, Prophaneness, and Villany, is a strange Construction of the Virtue of Moderation, and an awkward Proof of our Christianity.

To bear the same regard to Hereticks, as to Orthodox Christians; to the Conventicle, as to the Church; to Puritanism, Enthusiasm, or Quakery, as to a decent Devotion and rational Piety, is not so much a Symptom of Christian Charity, as it is an Indication of Looseness, Irreligion, or Infidelity.

Above all Things, therefore, you that wish well to our *Sion*, enquire and observe whether they are true Members of

our excellent Church of *England*. For, not to mention her just Pre-eminence in Truth, Doctrine, Worship, and Piety, she is, doubtless, our best National Security both against *Popery* and *Infidelity*; as also the strongest Pillar of our Monarchy and civil Establishment.

She and the State mutually support and depend upon one another. Their Interests are inseparably united. Her well-being is closely mixt and interwoven with that of the State; inso-much, that whatever Wounds are given her, are felt by the other. She is built upon one and the same Foundation with our civil Rights and Properties. She never fell, but the other fell along with her. Nor can she be shaken, but all the other will totter.

'Tis the Knowledge of this Truth, that makes all the different Enemies of our Constitution, plant their main Batteries against her. If they be Foreign Enemies, then by their Emissaries and Agents they sow Divisions, multiply Sects and Parties, foment Animosities, and so sap and undermine her Foundations.

Our Domestick Enemies, likewise of all Sorts and Denominations, whether
Papists

Papists or *Republicans*, spend their Rage against her. They attack her every way by Fraud and Force, by secret Mines and open Assaults, by groundless Aspersions and Misrepresentations, by false Accusations, by Lies, Calumnies, and Slanders. If they can find no hole in her Doctrine, they'll quarrel with her Discipline; if none in the Substantials of her Worship, they'll condemn her Ceremonies, rather than want Matter of Reflection upon the Mother, they'll fetch it from the Slips or Frailties of any of her Children; any personal Failure of one unworthy Clergyman, shall be stretched and magnified, 'till it reaches the whole Order. Thus they traduce the Church, in order to weaken the State; they loosen the Ties of Religion, the better to shake the frame of our civil Constitution.

It deserves your Remembrance, that in those hellish Times of Iniquity and Confusion, when the Church and State were both overwhelmed in one heap of Ruin, the Destruction began by blackening the Church, and voting against her Episcopal Government.

In

In later Times too, the same Designs have been carried on by the same Means. *Independent-Whigs, Free-Thinkers, Cato-nick Epistles*, and a Thousand more of them are all level'd at the same Mark, aiming at the same Views of new modelling our Constitution, Ecclesiastical, and Civil.

Now it is not to be imagin'd, whatever pretences such Men may make of espousing your Rights and Liberties, that they have at the bottom any true regard to your Welfare. For he, that has no Principles of Religion, can have no true Principle of Honesty. He may boast of Humanity, Honour, good Nature, and Morality; but without Religion, these are all precarious Virtues, and without Foundation.

Faith is the only Pillar and Support of moral Honesty. He that despises or disbelieves the Laws of God, will never make a Conscience of observing the Laws of Man. For no Man that does not expect a future Reckoning, a State of Rewards and Punishments in another World, will ever be honest to his Inconvenience and Prejudice in this. It is that Expectation alone, that fortifies our
Virtue,

Virtue, secures our Morality, and renders us Superior to the Temptations of Interest and Pleasure.

These are plain Self-evident Truths. Therefore as you value Religion and the Church, and your Liberties and Properties, which are link'd with them, make choice of upright conscientious Men, true Sons of our National Church. They are the Persons to whom you may safely delegate your Power. In such Hands you may deposit so invaluable a Treasure. Remember your Representatives are the Guardians of your Religion and Liberties, the Guarantors of your Lives and Fortunes, and Trustees for your Children, Friends, Countrymen, and Fellow-christians. If you choose such Representatives as these, Men of approved Principles, of Probity, Sobriety, Faith, and Honesty, then you and your Off-spring may still flourish in Peace, Happiness, and Plenty. We may still preserve the Benefits of a legal Administration, still enjoy the glorious Privileges of *Englishmen*, live as becometh the Gospel of Christ, and draw down the Blessing and Protection of Divine Providence. Do you expect your Lives

to

to be secure from Violence ? It can only be by securing the Laws, which are the Security of them. Would you preserve your Property in your own Wife and Children ? It can only be done the same way. Do you expect any legal Satisfaction of him that should plunder your House, ravish your Wife, deflow'r your Daughters, or murder your Parents ? 'Tis not to be had in any of these Cases, but by preserving the Laws and free Parliaments. Would you prevent the Terrors of the Sword ? Would you guard against the Fury of Flame and Faggot, against Persecution, Rapine, and Confusion ? This is still the only Method ; an honest Parliament (under his Majesty) is our Grand, our universal Security.



Postscript.

Having just received a Letter from a Friend in the Country, I shall insert that, and my Answer to it by way of *Postscript*.

B—y, *March 19. 1724.*

S I R,

I Am a *Burgess*, you know, of this Corporation, and thought, 'till I read the *Freeholder's Journals*, that I had done very honourably in promising my Vote, not in consideration of any private Lucre or Advantage to my self, but of some publick Advantages promised to our *Town or Corporation*. I own I was weak and vain enough to think, with many more of my Brethren, that this was a good Proof of my publick Spiritedness, and a generous Disposal of my little Power in the *Legislature of England*. But that you may judge the better of this matter, give me leave to acquaint you with the promis'd Advantages. The first is a new Pavement for the Streets of our Town, which is pretty large,
E and

and very much wants such an Improvement. The next Thing is yet more considerable, (*viz.*) an Augmentation of the Profits of our Vicarage, which are indeed very small, and incompetent for the Maintenance of a Gentleman and his Family. The third Thing is the founding of a Free Grammar-School, from which may proceed many and lasting Advantages to the Town and Country. These, Sir, were the Motives of my consent, and what prevailed with me to engage my Interest. If these are not sufficient to justify such a Procedure, I beg the Favour of your Direction and Judgment in so nice and important an Affair. I shall certainly conform my self to it, if it appears more agreeable to my Duty, and to the publick Weal. For no consideration in the World shall influence me to risque the Welfare of my Country, tho' I my self could escape the Ruin. I am, Sir, with great Veneration and Respect,

Your most Obedient

Humble Servant,

Sincerity.

§ 7 R,

I Am afraid, great Numbers of Citi-
 zens and Burghers in *England*, are
 under such like unhappy and inconfide-
 rate Engagements. For indeed it is too
 much a Practice all over the Kingdom,
 for those, who are not so corrupt and
 abandon'd, as to sell their Votes and
 Consciences for Money, to part with
 them in Lieu of some peculiar Advan-
 tage or Privilege to their Town or
 County. But this is an unpardonable
 Partiality at all Times, if it stands in
 Competition with the publick Weal;
 but, at a Crisis like this, it is monstrous
 Folly and Stupidity. If your Town
 was in Flames around you, would you
 be beautifying your Parlour, or adorn-
 ing your Study? Would a Man be
 trimming the Hedges of his Fields or
 Garden, if an Army of Enemies was
 invading his Country? Would not eve-
 ry Man of common Sense and Huma-
 nity rather lend his helping Hand, his
 whole Power to quench the spreading
 Flame, and to repel the common Ene-
 my and Invader? When the Welfare
 of the Publick challenges our Assistance,
 tis a kind of Treason to mind our own
 Business.

' Business. To destroy one's Country,
 ' is the worst of Parricides; and not to
 ' save, so far as we are able, is to de-
 ' stroy. Though a Man were helping
 ' his Neighbour, or building a Church,
 ' whilst he surrender'd his Country into
 ' the Hands of Destroyers, it would be
 ' but a wretched Excuse for him, and
 ' would in no Degree justify such a neg-
 ' lect of the Publick. I would ask you,
 ' my Friend, where would be the Satis-
 ' faction of a smooth Pavement in your
 ' Town, if the Foundations of *English*
 ' Happiness should be unpaved and sub-
 ' verted? Where the Benefit of an im-
 ' proved Vicarage, if the whole Church,
 ' of which that is so inconsiderable a
 ' part, should be supplanted? Where
 ' the Benefits of your Free-School for
 ' Boys, if their Fathers and Masters
 ' should be no longer free? The confi-
 ' deration of National Advantages should
 ' preponderate all other whatsoever, e-
 ' specially when a Thing is a National
 ' Concern.

I am, Sir,

Your humble Servant,

Patridophilus.

P I N T S.

